

A pleasant
DISCOURSE
Betweene
CONSCIENCE
and Plain-dealing.

Discovering their Trauels, and
hard Fortunes since these Times
began; and what hard shifts
they have bin put too, for
want of Entertainment.

With their Resolution once more
to try their Fortunes; and to discover
in their Travels, all that are enemies
to Conscience and Plain-dealing: and
to give notice to all honest Men, in
all Cities, and Towns, to beware of
their Hipocriticall double deal-
ing, in their Tradings.

Then listen all People now, for we are fully bent
To tel knaves their own, & give honest men content.

*Written by C. H. A well-wisher to
Conscience & Plain-dealing; and to all
those that will entertaine them.*

*But for him that wishes ill to them, or mee.
Pray pass a long, A.B.C.D.E.*

London Printed for Richard Burton



ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

A pleasant
DISCOURSE
Betwene
CONSCIENCE
and Plain-dealing.

Plain-dealing.

O Mr. Conscience well-met,
whether are you walking so
fast; I wonder to see you here
in y^e City, I think you have few friends
here to entertaine you, as well as I.

Conscience. Honest Plain-dealing I am glad to see thee in health, and as I may say I am glad to see thy heels at liberty, for tis a wonder some Knave or other claps thee not in Prison, for telling him of his double dealing.

२ २

Plain

Plain. In truth Conscience, He tell thee what I am faine to doe (as many honest Men do now a days y are my Freindes) e'ne say nothing, but give them a touch now & then, and bid them remember thee; there's some will say nothing, & perhaps will harken to mee; and some againe (& the mostpart too) will tell me that they doe not care if thee & I were both hang'd ; for they can live without us.

Con. Well, Mr. *Plain-dea'ing*, for I will give you that Title too now ? for they are all Masters, & Mistresses here in the City. For being the other day with an honest poor man that loves me? for now a days most of all my acquaintance are none of the richest ? Drinking a cup of Beer; in comes on for a penny worth of Ale, I seeing her to be a poore Woman profferd her a cup of Beer, & cald her Gammer, she gave me such a ugly look, and told me she was as able to give me a cup a Beere, as I was to give her : so going out of doores, I heard the Woman of the House call her *Mist'ris*: and told her, that made 16.d. so I asked the Woman, whether she
wa.

was a Gentle-woman that was brought to Poverty by these times; (as many there be now, the more is the pitty) no, she told me she was a Dung-hill raker, and her Father had bin a Small-cole Crier from his Child-hood, and her Husband was a Map-maker; and truly I think if her Husband should want stock, I thinke all the Clothes of her Back would scarce yeelded him 6. d. to make Maps off: and so ever since, I have learn'd to call every on in the Citty Master and Mistis; and I thinke you deserve the Title Mr. *Plain-dealing* as well as another.

Plain. Well Mr. Conscience let it be so, we must Sir every Jack now, & so must you, for there is Sir John, Sir honest-man, & Sir knave too: but com honest Friend let us not talke here in y^e Street, for I am going to a Friend of ours; I know will bid us both welcome, for he loves all that loves us, tis but in Cloth-fayre.

Con. Sir, I wilbe ready to goe with you, I know who you mean, he and I am very well acquainted.

Plain.

Plain. So, here's the house, come lets
goe in for he will be as glad to enter-
taine us, as we are to see him.

With your leave old Acquaintance,
I have made bold to bring a Friend
of mine along with mee, I hope he is
well come as well as I.

Author. Why Gentlemen, you are both
my old acquaintance, & one as wellcome
as the other to mee, & ever was, and I
desire to entertaine you both as long as
I Live, & I desire to entertaine all such
as entertaine you, according to my poor
Abilitie; and I hope all honest men will
doe the like: if I had ne'r met with
Knaves, (as 'tis too well known I have)
my love to you should be more bounti-
fully shown.

Take in love kind Freinds,
what so ere you find here?

You are truly wellcome unto mee,
and that's your best Cheere.

For he that doth Conscience and

Plain-dealing entertaine,

Though poore, yet nere shall want,
while with him they remaine.

And so heres to you both,

pray let's heare anon,

What

What in your Travells,
you have undergon.

Plain. For my part I have Trabel=
ed most parts of this Land, in Coun=
trie, Town, & City; I never wanted I
must confess, for still found some that
would entertaine mee, and they would
send mee from one to another in my
Travells: but I went still as a Man
turn'd out of service, and went to seek
one. So coming one Friday into Smith=
field to y^e sign of y^e Black-boy, & there 3
or 4 Country-like Men drinking, ask't
what Country-man I was; I told them
a West Country-man; they ask't me
w^h I came to London for, I told them
to seek a service if I could meet with an
honest Master; they ask't me w^h I could
doe, I told them any thing to get a liv=
ing in y^e way of truth & honesty; & they
were all willing to entertain mee: one
of them ask'd my name; I told them it
was Plain-dealing; they laught at me, &
ask'd me if I were so simple to come out
of y^e Countrie, to seek a service in Lon=
don, & especially in Smithfield amongst
Horse-scouters; they told me that my
Friend Conscience was gon out of
A 4 London

London, long since, Just as the wars
 begun, and I had best go after, for I
 should find but small entertainment
 hear, & for their parts they were not
 able to keepe me; they told me, being y
 Wars was begun, I had best go and
 be a Souldier; for there was want of
 me amongst them on both sides, as
 they heard; so I went downe to West-
 minster: amongst the Lawyers, & others
 that were there, and about the Citty
 in other places among the Shopkeep-
 ers, the Bakers, the Brewers, y Cooks
 the Butchers, y Brokers, & the Tay-
 lors: some entertained me for a while,
 and when I told them that conscience
 wou'd not give me leave to do such
 things as they would have me doe,
 they told me that they must not be
 rul'd by conscience, nor by me neither,
 for they must do as their Neighbours
 did, or else they were not able to live,
 so well as they did: so I could not
 stay long in a place: so I was resol-
 ved to seeke out my Friend Conscience,
 and now we have met here at my
 Friends House, pray Mr. Conscience
 tell me how you parted out of y Citty.

Con

Con. Wel I wil Sir, I did live here
 in the Citty a little before these Wars
 began pretty well? and had many
 Friends that did entertaine me, but then
 Pride, and Covetousness, and Envy got
 in, & never left til they had banished
 me clean out; and then the difference
 begun between the *King & Parliament*,
 and here was like to be Wars, and
 I seeing that, resolv'd to goe into
 the Countrey, to see what Friends I
 could find there, that I might live quiet
 if I could, for that was my desire, and
 there I found som Friends now & then,
 but they could not do as they would,
 nor dare not keepe me long, for
 either one Army or other was
 with them still; and there was
 some Knaves on both sides that
 could not indure me, and would
 make the poore People for to deny
 mee, and say anything to save their
 Goods: They would Pray very
 heartily for them before their faces,
 and with that they were hang'd, or
 that the Devill had them behind their
 Backes: Looke what Side for ever came,
 they must be for them & say as they say,
 when

when it was fore against me, but some Souldiers would be to hand for them & tell them they were on one side, when they were on another? when it may be they had perswaded the People out of there Religion; then when they had known all there minds tell them they were of the other side; it may be raise on that side, and cal them Rogues to their faces, but then the great Crock and little Crock, and all must go, I & carry away the man of the house too, & I along with them; so then if the poore man would not turn me off, and deny me his purse-strings must pay soundly for; for some of the Souldiers could not indure me; then none of the poore people durst entertaine me any longer: then I was faine to go into the Armies, and to speak the truth, I found Gentlemen on both sides that did love me, and would entertain me; and I prevails much with a great many of them, so that wheresoever my Masters marcht, the Countreys faired the better, and they faired never the worse; for to be sure what soever mishap befell them, I would never leave them; if my Masters on either side were

were taken Prisoners, I would stir up on or other of that side that were their enemies to helpe them, and to be sure either releas'd or relieved, so I continued in the wars, til som of my Masters had spent and lost all their estates, and som left off when they saw things did not goe as they thought it would do, so I left off too: and when I saw there was no hopes of peace, but stil there was like to be Rising, and Mur-tring, and murmuring, still; so I took my leave of those masters I had that was resolved to stay in the Army, and prayd them to remember me in all there marches and they promised me they would, and I told them I should be very glad to hear the welfare of all them that loved me so taking my leave I came to *London*;

But yle go and visit som Friends in the Countrey sometimes, and to see fashions, and to discover the knaveryes of those that doth not love thee nor me, (*Brother Pluin-dealing*.) And yle discover them all; for yle favour none let them take it how they will: for *Conscienc* must

must speak the truth, but pray how was your progresse in the Countrey the time of the War.

Plain. Why in truth Brother Conscience, even such another Progresse as you had, indeed they that did love me, suffered most; for them that would swear, and domineere, and be on both sides, and speake against their Neighbours, and tell the Souldiers, such was Round-heads, and such was Cavaliers, and all to save themselves; such perhaps scapt well enough: but since the times hath been quiet, I have scene abundance of such Rogues, that can scarce get a bit of Bread, to put in their heads, for no honest body can abide them, nor will set them a worke, and for my part I nere pittie them, and they were hangd I should nere grieve for them; for many an honest man that loved thee & me, hath bin undone by them: And there was many Souldiers that were as bad; some would run from the King to the Parliament, and then

then they would tell that such and such were Cabeliers, and that such a Man had sent the King Money, and that another had sent a Horse, y another had sent Mittalls: when a lack, twas taken from them by force; which made the poore men be Plundered by both Armies; for what the one left the other tooke: and some againe would run from the Parliament, to the King, and tell that such and such was Round-heads, and so cause them to be plundered, I think either side might have spared such as those to the Hang-man, and the Armies nere the more weakened, for when the Armies were a fighting to be sure they would be a Plundering, and never go in danger, for feare of taking: for they knew whereto they must, can put on their Hempen band and up be trust: but well leave off this discourse for there are some heare that would faine heare our opinion of the times and pritty Brother Conscience what dost thou thinke of them, dost thinke we shall have peace now.

Con.

Con. Why Brother *Plain-dealing* I must say as many now will say, if you aske me I cannot tell, but I'll tell thee my opinion, so long as thee and I are so little regarded as we are, there wilbe on hart-burning or another, what saiest thou Brother.

Plain- And truly Brother Conscience be plaine and briefe, God cannot be pleased with us so long as these Sinnes Raignes thus in the Land; Pride raignes instead of Humility; Covetousnesse, instead of Charity, Drunkennesse, instead of Sobriety; Wrath and Envy, instead of Love, & Unity: instead of Peace, Discention, Backbiters, and Slanderers; and instead of *Plain-dealing* Calenting and Cheating: these are the sins that hinders our Peace, for the Lord saith there shalbe no Peace to the wicked.

Con. You speak truth Brother, the Countrey complaines, and Citty too of the Excise, and Taxes, and Rates, and the deadnesse of Trading, and they do not consider it is their sinns that

that hath caus'd these burthens, to be
laid upon the Land,

Plain. Indeed Brother Conscience,
I must confesse, in my travells, I have
heard great complaint in the Inns &
Ale-houses, of the Excise: for my
part I be plain with them, that if
it were taken off no body would be
the better for't, unless it were them;
unless there were some strickt court
taken in ordering what Were they
should Brew, and how they should
sell it, for there is no body payes the
Excise but Trades-men, Good-fellows,
and Travellers; let Salt be cheap or
deare, & Ale is all at one price, and all
on goodnesse; a Jug or a Flaggon
for 2. d. Indeed they cannot live un-
lesse they get 9. d. in the shilling,
and so I thinke they do many times
in their misreckonings, their Fro-
thing of Jugs, and their halfe bot-
tom'd Flaggons: with your eight
penny, and ten penny ordinaries to
your Passengers & Travellers when
they scarce eat a penny-worth of vic-
tuals, and your Waggoners and
Carriers

Carriers payes a groat oz 6 d. oz
 nothing perhaps, and eats a shillings
 worth of victuals: you had need be
 eas'd of your Excese; you are not
 fatt enough already; Silke-gownes
 and Petticoates and Weber-hats is
 not good enough for you; your Chil-
 dren, in Silver-lace, when it may
 be your Parents could scarce bring
 you up without the Almes of the
 Parish; some of you knows it, and
 I know't too: for I am Plain-dealing
 and must tell you of it, if good-fellovs
 would be ruled by me, you should
 vse a better Conscience to get your
 Money, and not maintaine you in
 Silks, when many an honest Far-
 mer, and Trades-mans Wife; is
 glad to get good Cloth on their backs:
 tis true I could wish the poore Far-
 mers were eased of their Tares
 and Rates, for the Lord make us
 thankfull all things are so plentifull
 that he must be a good Husband whe-
 ther he will oz no; oz else he were
 not able to undergoe them: but for
 your proud unconscionable Wives
 I pittie them not much, if I should see
 some

some course taken with them, for per-
acting on Travellers, as I should of
a Baker, when he is to go to the
Millop for making of light Bread.
I hope ere long there will be a course
taken for both, and when they see
it, they must make vse of me more
then they did.

Con. Now you talke of Bakers Bro-
ther, Ile speake my Conscience I
thinke they are as unconscionable in
many places as the Ale-Wives:
and I could name some Chiefe
places of my Travels where I think
they should have been better look't
after, there is Noridge an ancient Cit-
ty I thinke there penny Bread was
full as big as halfe-penny Bread in o-
ther places, I told my llandelord at Abra-
ham-hall that I would have them in
Print, there is Brisflow and Salisbury too,
and many other places that I could
name, Conscience must needs tell their
Majestates that they are in the
blame.

Plain. Well Brother Conscience, ile tell
the what we'l do; we'l go travel once
more: thou shalt go Northward
and

and I hope to be ward, and so we'll
 circuit till we meet at London againe,
 we'll visit every great fayre, for there
 we shall find out abou'dance of knab-
 ery, for y^e Proverb goes thus Knabery
 in all Trads: and I hope we shall find
 some honest Men of all Trads which
 will entertaine us. I intend to see
 Bristol fayre (God willing) for there
 comes Trads-men from all parts; and
 abou'dance of Londoners, and y^e Coun-
 try people are very fearfull of them.

And for any thing as I see, there is as
 much double dealing vsed in y^e Coun-
 trie by your Trads-men there, as there
 is by your Londoners: and you are too
 hard for them sometimes: when your
 Shop-keepers in y^e Countrie gives such
 a Crack, which makes such a sound in
 the Loadners eares, that they are the
 worse for a great while afterward.

Con. Honest Plain-dealing I am will-
 ing to take thy Advice & see the Coun-
 trey once more: and now every thing
 is so plentifull we'll see what enter-
 tainment thee and I shall have: I'll
 stay Bartholomew fayre at London, and
 then to Sturbridge, and so to Yorkshire,
 for there I had vsed to be much regard-
 ed amongst them.

God.

Good Ale is the dearest Pennyworth there: for Maltalls will cost you little or nothing, if you be a good-fellow.

But honest Brother, pzethe let me give thee some Instructions in your Travell: and I would desire some of yours, for where I am, I'll put them in minde of you: and where you are, bid them remember mee.

Plain. Well I will, and now tell me what I shall doe; for Plaindealing must be rul'd by Conscience and Conscience by Plaindealing: for he that bleth one, must vse the other.

Con. First bid the Shop-keepers and Sails-men, provide them light Shops, and not dark Romes: whereby to deceive their Customers, to make them take old Cloath instead of new, and course Cloath instead of fine. And bid the Whole-sale Men sell good Penny-worths to their Customers, and when they trust them not take so much Gaines: For here they get nought but Inke and Paper for their paines: and pray bid all Trades-men their, have a care of Lying, for it may be they dare not Sware, for feare they are made pay for't: and bid their Customers not

B 2

be.cive

believe them when they say they loose
 by their comodities, or get nothing by
 them, for such as those will cheat them
 most: and pray invite all the Horse-
 forces in the Fayre that makes much
 of thee and me, and bid them to din-
 ner but to be sure do not provide too
 much vittals, for feare your company
 be so small, you must be glad to eat it
 your selfe, pray invite them to the
 Sign of the Logger-head, for that is
 nere the Fayre: and pray bid the
 Hop merchants keepe there Flemish
 Hopps, and sell there English if they
 have any; bid them have a care they
 do not sell Flemish instead of En-
 glish, for if they Love mee, they will
 not: and bid the Bakers remember
 me, and tell them you are a Friend
 of mine, and must take notice of
 such as Loves not Conscience and
 Plain-dealing; bid them all remember
 thee and I: and tell them that the
 Faire would be a great deale the bet-
 ter, (and all Fayres, and Markets
 else) if they would make vse of thee
 and I, to helpe them in their Buy-
 ing and Selling: and not vse false
 Weights and Measures, and deceitfull-
 nesse in their Trading: for light gains,
 & quic: saile, wil mak a heavy Burse.

Plain. Well Brother Conscience, I
 intend to follow thy directions, and
 pray where thou goest bid them re-
 member me: and let not Shop-keep-
 ers and Tradesmen use double dealing
 so much as they doe: nor keep but one
 sort of waightes, and measures, to buy
 and sell by: and let them turne out
 Hypocrasy out of their Shops, for a
 great many have kept him to be the
 Fore-man of the Shop instead of me:
 and so haue deceived the People: but
 I hope we shall discover them all: for
 the People begin to find them out al-
 ready, for indeed, and forsooth, and in
 truth: they have cheated many an
 honest Man: not an Oath, but as ma-
 ny Lyes as you please: I advise all to
 have a care of them, and not deale with
 any, if you know the n to be such: for
 he that will Sware, will Lye, and he that
 will Lye would Sware too, if it were
 not in hopes to Cousten you the more.

Pr: y remember me to all the honest
 Inns, and Ale-houses that you goe too
 in your Travells, and tell them they
 will be near the power for entertain-
 ing you. For indeed in the North parts,
 & especially in Worsshire they bse some
 Consciencethere, therefore you need
 not feare entertainment. Remember
 me

he to all our friends at Sheffield, and bid
 the Carters there not glaze their knives
 so much as they do, nor Bromygun nei-
 ther, for they leave so little Steele on, &
 when they are in a while the heat of
 the meat melts all the steel away: there
 is a place call'd Cuckolds-haven nere
 Sheffield, where I heard the Host of the
 House formerly dealt so much with that
 ware, and had so much credit of his
 dealers in Sheffield; & got so much cre-
 dit by his ware, by Sea and Land, &
 he hath built him this place call'd Cuc-
 olds-haven: which by report cost his
 dealers three hundred pound & building:
 wher they got so much by him I know
 not; but good brother Conscience com-
 not there, for he'll turn you out of doo-
 rs, for by report he never knew you in his
 life, & he cares not for strangers: its y
 trick of a knave youl say: tis pity knaves
 should flourish so in Town and Citty.

Pray Brother Conscience bid y Cloa-
 thiers to bring as much Cloth as they
 can this Summer, while the weather
 is dry: but let them give good measure
 when they sell it: & perswade y people
 to buy it: to take enough for feare they
 should find none to match it when its
 shrunke: & pray advise all Countrey-men
 and women y comes to Markets and
 Faires.

faptes, to have a care how that they
 part from their money, and let them
 not part from it to them that will take
 at a benter, and never tell it, for then
 they will have nothing for it, but trou-
 ble to find it againe: & pray let all coun-
 trey men and others where they are
 merry, & in drinke: have a care of Gam-
 ming, for fear they meet with a dish of
 Hooks that wilbe so saucy they, I not be
 able to digest them in a good while af-
 ter, and I would advise young men to
 have a care of their pockets, and Maids
 have a care of their plackets: for when y
 drinke is in y wit is out; for both may
 have sore sance to their sweet meat, if
 they have not a care.

And in the next place I advise all, let
 them be rich or poore, old or young, to
 hate swearing, and lying, cusinging and
 cheating, quarling & fighting, do as they
 would be don by: keep a good conscience,
 and love plaindealing. Let a man be
 honest, Just & faire, then where he goes
 he need not care; So once more we are
 resolvd to see, where conscience & plain-
 dealing best entertain'd shall be. And
 when we have gon our circuit round we
 tell you wher conscience & plaindealing
 may be found: so fare well tell we doe
 meet again: for conscience & plaindeal-
 ing, mongst some doth still remain. The

The Authors advice.

Well honett Men & women, ei-
 ther in Countrey or City: let me
 like a friend, advise you to take notice
 of what you have heard here in this
 Booke: and be not angry if Conscience
 and Plain-dealing hath told you of some
 of your faults, if you are wise you will
 take to amend them, and not like a
 Gauld-horse kick and wince when you
 are rubb: and though it be a Proverb
 amongst a many, that Conscience is
 hang'd, and he that loves Plain-dealing
 will die a Begger: yet tel those knaves
 where you do them see: that Conscience
 is not hang'd, though lost with them he
 be: and though Plain-dealing dies a
 begger as some say: he gains at last,
 though here he lose the day.

Some grows Rich, and some grows poore,
 Some gets Houses, some turn'd out of doore,
 Some gets by Swearing, Cheating, and Lying.
 And some gets estates without any buying;
 But he that loves Conscience & Plain-dealing to
 To live in these rimes he'll have much to doe,
 So far you well, my Name begins with C.
 A Friend to Conscience and plain-dealing where

7 IV 57
 FINIS

